The community was inadequately represented in all the departments of the State, both executive and administrative. In the higher grade appointments the Catholics shared barely 5 per cent. while in the lower grades it was still worse. Among the 406 Provertikars there was only one Catholic. The Government and the heads of departments should sympathetically consider the claims of the community in the matter of entertainment of the members of the community in the public service.

The Catholic community was inadequately represented in the representative institutions of the State, such as the Sri Mulam Popular Assembly, the Legislative Council, the Municipal Councils, the Panchayat Courts, and the various committees constituted from time to time. Dewans Mr. Raghaviah and Mr. M. E. Watts rightly recognised the claims of the community for a nominated seat in the Legislative Council. But the next Dewan sadly ignored the community at the time of the last nomination to the Council.

Lastly, the member represented about the necessity for nominating a Catholic Christian to the Alwaye Municipal Council, in one of the vacancies to be filled up. Of the 13 Councillors, there were only two Christian elected members. The Catholics constituted 85 per cent. of the Christians of Alwaye and it was only reasonable to demand that a Catholic should be nominated to the Municipal Council.

DEWAN'S REPLY. It is the intention of Government, Mr. Augustine, to do justice to all communities. You have, more or less, repeated what Mr. Chacko said, excepting your last remark; and I can only repeat what I said to him, *viz.*, that the representation of Catholics will be considered with the report of the Recruitment Committee.

176. Formulating a scheme for the encouragement of the learning of ancient arts, such as religious discourses, music, dramas, architecture, painting and physical culture.

MR. N. SEKHARA VARRIAR (*Municipal Council, Attingal*) said that many of ancient arts which had been carefully fostered and maintained in a flourishing condition in ancient days, had become extinct for want of proper encouragement. There were sixty-four kinds of such arts. Of these, the most important were music and literature. Under literature were included the study of *vedas* and the recitation of *puranas*, besides religious discourses such as *chakyarkoottu* and *patakam*. *Kalamezhuttu* and *pattu*, *ayyarkali*, etc. came under music. Architecture and painting also occupied an important position among the ancient arts. Physical culture was also not lost sight of. *Nrittam*, *koodiyattam*, *valeru* and *dandippu* were some of the important items which came under this head. These arts were mostly designed to be exhibited in temples. The performances of these arts were considered as an offering to *Sakti i. e.*, the Goddess. The Goddess was conceived to be the embodiment of these arts. Hence they were exhibited in the Hindu temples in ancient days. These arts were in its infancy before the advent of Budhism and they developed before the advent of Christianity and

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Mahomedanism and were declining since then. It was with a view to encourage these arts in its declining stage that Lord Curzon constituted the Archæological Department in British India, and following it, a department was opened in this State also. It was true that the Archæological Department was doing something for the revival of these extinct arts. It was with a view to provide an opportunity for the exhibition of these arts that *utsavams* were regularly conducted in Hindu temples. But unfortunately the exhibition of the arts was not receiving as much attention as it deserved on these occasions. Matters had not improved much even after the assumption of the administration of the Devaswoms by the Government. With the formation of the Devaswom Department into a separate department, the fate of these anicient arts had become worse as the expenditure on account of these was being reduced bit by bit, and consequently they were becoming completely extinct one after an other.

The member therefore requested that in order to keep up the prestige and traditions of the State, a committee, with a non-official majority, responsible to the public, should be appointed at a very early date, for formulating a scheme for the encouragement and development of the learning of ancient arts, such as music, religious discourses, dramas, architecture, painting and physical culture.

DEWAN'S REPLY: The importance of encouraging the learning of the ancient arts cannot be denied, Mr. Varriar; and a committee, such as you suggest, might be quite good for the purpose. But this will have to wait until money conditions improve. Anyhow, your scheme will be noted.

177. Communal discord in the State.

MR. A. M. JOSEPH (*Municipal Council, Changanachery*) said that it was highly regrettable that communal discord prevailed in the State to a large degree and that the peace and prosperity of the people depended greatly in removing this evil. Representation in the public service was the bone of contention between the various communities in the State. The under-represented communities who formed the majority of the population were constantly agitating for equality of treatment in the matter of entertainment in the public service. It was wrong to characterise this agitation as merely a struggle for official loaves and fishes. It was in fact a struggle on the part of the unrepresented and inadequately represented communities in the State for a just share in the government of their country. It was a struggle for self-government which was compatible with the political condition of Travancore and had its root cause in the inefficiency of the officials taken as a body, their communal bias and partiality. The acts of injustice, inequality and infliction which the unrepresented communities suffered at the hands of some of the officers having patronage in the matter of recruitment to the public service, registry of *pudùval* lands, revenue auctions, grant of agricultural loans, assessment of income tax, etc., were unbearable. Even more grievous was the

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